The Bombay Guardian.

VOL XXVI.—New Series.—No. 8. SATURDAY, APRIL 24, 1880.

Rs. 6 per annum in advance without postage.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A curious illustration of Brahminism has been lately furnished at Rahoori in the Deccan. A Brahmin and one of his sons united in putting to death another son, with whose wife they had both carried on an illicit intrigue. The Brahmins of the place put the father out of caste, but kept secret the crime of which he had been guilty. As the man put out of caste was a rich sawakar, the attention of the police was drawn to the matter and evidence of the murder obtained and in consequence the father and son have been sentenced to death. As we have often pointed out, Caste is an *imperium in imperio*, and not only so, it considers its rule the highest. The Brahmin punchayet at Rahoori should be arraigned on a charge of abetment.

—The *Indian Chr. Herald* gives an account of the conversion and baptism of a Baboo of Calcutta who has been doing business as a Banyan for many years. When a mere boy he attended Dr. Duff's institution, but soon left it to engage in business. For years he remained indifferent to religion. While engaged in studying music, his thoughts took a religious turn, and he in succession tried the Sakta, the Kurta Bhoja and Vaishnavu systems without finding peace. He would spend the night in asking God to reveal himself to him. Finding among his papers an English Bible which he had received from an English sailor but had never read, he opened it at the 1st chapter of Proverbs and immediately became interested in it. He became a believer in Christ, but for fourteen years delayed to confess him. He was regular in his attendance at church services and composed some hymns to Christ. Finally, on the 11th inst. he was baptised in the Hall of the Free Church institution. Some of the audience appear to have misconducted themselves on the occasion.

—A correspondent says: "I have been somewhat exercised on the blood symbol as used in Scripture. Blood stains, never purifies; yet is it spoken of in the Bible as the all-potent purifier. The blood of Jesus Christ His Son cleanseth us from all sin. Again, These are they who have washed their robes and made them white in the blood of the Lamb." What do we mean by the statement that the blood of Christ cleanses from all sin? We mean that our Lord, by the sacrifice of himself on the cross for us, made a propitiation for our sins of such sovereign efficacy, that the Spirit of God is given to the believer, to testify to him that God forgives him all his sins, and to enable him to keep from such sins in the future. The result is holiness in the believer; the procuring cause is the propitiatory death of Christ; the Agent is the Spirit of God; the instrumentality is the word of God. Whether blood in itself, stains or purifies, is not of any consequence. Strictly speaking, the word blood is not used in this connection as a symbol. The juice of the grape is used as a symbol of the blood of Christ in the Lord's supper. But when we speak of the blood of Christ as cleansing, we refer to the very blood that was shed on the cross, using a part for the whole, and understanding by it what we have above expressed. Our correspondent also says he sometimes hears this expression, 'sanctified by the blood.' Bearing in mind that 'the blood' represents to us the atoning work of Christ, it is 1st the procuring cause of the Spirit's work in us, and 2nd this work of sanctification is accomplished in connection with our contemplation of the truths set forth in Christ's death. We are crucified with him unto the world and the world to us.

—A correspondent expresses his astonishment that Mr. Kassinath T. Telang, a very learned Hindoo gentleman, removing lately to a new bungalow near Churney Road, should have gathered in large numbers his friends and relatives to accompany the removal of a number of household deities. Our correspondent appears to think that Mr. Telang's learning should have saved him from such idolatry. Mere human learning however will not do this. "The world by wisdom knew not God," says the Apostle Paul, referring to the cultivated Greeks. Take away Christianity from India, leave it its Brahmoism, its Theosophy, its Pantheism, and idolatry would hold the fort against them all. Nothing so effectually saves man from the thought of a holy God. And did not so learned a man as Sir Richard Temple honour the worship of Gunputi by his attendance?

—We acknowledge receipt of the Western India Report of the Ch. Miss. Society. There are at present five European missionaries at the Bombay, Nassick and Mallegaum stations, three others being absent in Europe. There are also five ordained Native ministers. Forty six adults baptized during the past year, viz., at Nasik, 12; at Aurungabad, 32; at Bombay, 2. The communicants number 424. Total of pupils, 1,012, of whom 215 are girls. It is matter of regret that of two new missionaries intended for W. India, the Home Committee were only able to send out one, for want of funds. We have mentioned the arrival of the Rev. A. Manwaring. He will work in connection with the Nasik station. The Parent Committee have been compelled to announce that in future they must diminish the grants to their W. India Mission by ten per cent. The friends of the Society in this country are expected to rally to its aid. The Robert Money Institution received a Govt. Grant of Rs. 1810, showing the efficiency of the school. The income of the school from fees and the grant, meet more than three-fourths of the cost of the teaching staff. The Bible is taught daily in the school by the Principal, Rev. Mr. Carss, the vice-principal, Mr. Jackson, and Rev. Jani Alli. Mention is made by Mr. Carss of the conversion of a Brahmin student, aged 18, who was baptized on New year's day, after a long probation. Of the 243 Hindoos attending the school 60 are Brahmins. The Rev. A. Bapuji points out that the Girgaum church is not in a central place for the Native work. Two adults were baptized. Preaching is carried on at a preaching-shop in Duncan Road. Mr. Jani Alli is succeeding with his Hostel which has now nine inmates, mostly students in the Money Institution. The Rev. Mr. Roberts gives an encouraging account of the work carried on at Nasik and Sharanpoor. A number of Catechists and Scripture Readers are endeavouring to make known the Gospel in the various villages of the district. Of the 12 adults baptized one was a Brahmin, one a Kunbi, one a Sonar. The Rev. Lucas Malloba is pastor at Sharanpoor. The Rev. Mr. Macartny speaks of the itinerancies, open air preaching, and other forms of evangelistic work carried on at Mallegaum, Dhoolia and other parts of his district. The Rev. Ruttonji Nouroji finds the *Kirtan* a great help in evangelization, the people often sitting up till midnight to hear the singers. He is commencing a school of carpentry and hopes to have the satisfaction of raising up a body of Christian workmen who will make their influence felt in the community.

—The *Native Chr. Herald* says:

A convert who is a candidate for the ministry often reasons in this way: 'I have received a call to preach Christ and Him crucified; I wish to be a preacher of the Gospel, and I am willing to accept any help any Christian Society may kindly give me in this work, but why shall I give up my right to think freely in matters about which Christian people are not agreed? I am a Baptist now, but it is possible I may become a Churchman afterwards. But what will become of me then? The Baptist Mission would not help me, though my wants then may be greater and my desire to preach the Gospel as strong as ever. Besides, why shall I give up that liberty which my fellow Christians not connected with any society have, for money'?

What is the liberty that is here contended for? It is the liberty of changing one's mind. Surely they with whom the convert is associated in work for the Lord have an equal liberty. When he adopts views different from those which they think to be most in accordance with the Scriptures, they cannot be bound to continue the relation existing between them. But the desire to procure for oneself liberty to change one's mind is an indication that the party has no very deep convictions. This, we suppose, is the case. The Native catechists and preachers in this country seldom attach so much importance to doctrinal differences as the missionaries do, and many of them claim a liberty of circulating from mission to mission. Our contemporary expresses the opinion

that Missions should be carried on in this country as the operations of the Bible and Tract Societies are carried on, undenominationally.

—A SUIT was brought by the widow of a Telegraph signaller against the Br. India S. N. Co. to recover damages on the plea that the death of her husband was caused by neglect on the part of the servants of the Company. Mr. Hamilton, the signaller, was leaning over the side of the steamer at the moment when the anchor was let go, and got caught by the chain in such a way as to receive injuries that resulted in his death. She was offered Rs. 7,000 by the Company, but Mr. Justice Bayley has just decided that she has no claim upon the Company at all; Mr. Hamilton ought not to have been standing there. Furthermore she is to pay the expenses of the suit. To many people this will seem a harsh view to take of the matter, especially as the Company have already recognized their obligation to pay damages by the offer made. Passengers on board a steamer are not always intelligent of points of danger; it would appear that even seamen themselves are not, and we think that when the anchor is to be let go, they who are concerned in it are bound to see that the coast is clear. We cannot but hope that even now the Company may see its way to give the widow what they offered her, less the expenses of the suit.

—AT a recent meeting of the Bombay Branch Asiatic Society Mr. Rehatsek read a paper on the doctrines of Metempsychosis and Incarnation as held among nine heretical Mahomedan sects in Persia. Could he not give us some information regarding the Mahomedan sects in India that believe in repeated incarnations and in transmigration?

—A DAY-school has been opened in Mazagon in the M. E. church, Nabob's Tank, where the children of that neighbourhood can receive a practical education, exempt from all Ritualistic or Romanizing influences. The Bible is the text-book of all religions instruction and the other text-books used are such as are recognized by Govt. examiners. Mr. W. H. Stephens is Head-Master and we can confidently speak of him as exceedingly well-fitted for the charge. It has long been a matter of much regret to evangelical Christians that Ritualistic influence should have had so much to do with education in that quarter, and it is matter of congratulation that a school of a different character has been established there.

—WE see mention made of the Bible Carriage with which Mr. Moorhouse visits different places in England, for the distribution and sale of Bibles, Gospel books and periodicals, and for the delivery of Gospel addresses. We are glad to learn that a friend of ours is hoping to have something of this kind soon under weigh in Bombay. He is proceeding with it on the faith line.

—THE Advance guard of the Salvation Army of London, arrived in New York March 10, under 'General' Railton. They were eight in number, all women except the leader. Long accounts of their operations in the streets and in a Mission Hall and Theatre, appear in the secular papers. The women wear blue dresses, blue cloaks, the collars edged with red cord, and black slouch hats with crimson ribbon bands on which is printed in gilt letters 'the Salvation Army.' The leader said they proposed to have the name of Jesus more talked about in the United States than any other name, even in this presidential year.

—A NUMBER of books and reports are on our table. We hope soon to notice them.

With reference to the letter signed X. we make a remark or two. We suppose that when Christians unite in praying for the Holy Ghost, they do not mean to imply that they have not received Him, or that he is not with them. They are thinking of those manifestations of the Spirit's power that they are not enjoying, and are seeking for these. We are commanded to be filled with the Spirit; and these worshippers feel that they are not filled with the Spirit and that they ought to be. It is important that Christians should recognize the presence of the Spirit of God with them, and also that they should recognize their obligation to yield themselves to his guidance.—The fruits of the Spirit, we are told, are these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It might be well for Christians to ascertain in which of these particulars they are not experiencing the fulness of the Spirit's power, and then, while they pray for that power, expect it, and give special heed to what is said with regard to those fruits of the Spirit in the word of God. If a man for instance, is conscious that he is defective in meekness, he will be led, along with his prayer for the Spirit, to give attention to what is said in the Scriptures about pride and self-will, and to meditate upon the example of the Lord in enduring the contradiction of sinners, and to be very watchful and prayerful with reference to temptation, that it may find him prepared. We believe that the answer to his prayers for the Spirit, may be expected in connection with such meditation and watchfulness. "Sanctify them through thy truth"; and the Spirit of Truth destroys the authority of sin in the heart in this way. We fully believe that the Spirit of God does sometimes fall upon a seeker with such fulness as to introduce him into a life of blessedness and power such as he had scarcely dreamed of; but we believe that such baptisms have generally followed upon a detailed attention to the word, and are quite sure that they are not retained without earnest attention to the word, accompanied by great watchfulness to obey the Spirit's monitions in all things. It is to be observed that a great part of the New Testament is taken up with the inculcation of the details of Christian life. Look at the sermon on the Mount, or look at one of Paul's epistles to the churches for evidence of this. Look for instance at the 12th chapter of Romans, beginning with the apostle's entreaty that the Christians of the church of Rome should consecrate themselves to God, make themselves over to God. Where this consecration is made intelligently and in good faith, it is to be presumed that the Spirit of God is given to the believer to enable him to perform all those acts of the Christian life which are subsequently mentioned. But the way in which the apostle dwells upon all those details of the Christian life, in all his epistles, shows plainly that there is no royal road to holiness. We are to believe in the unexperienced power of the Spirit, and give ourselves to the manifestation of the divine life in all the *minutiae* of duty, expecting that the Spirit will supply us with all the grace we need. Our "faith is made perfect by works" as James says, in this sense, that it becomes demonstrated to ourselves and to others. The manifestation of the Spirit is given to every man to profit withal. Paul sought to present every man perfect in Christ Jesus, by constantly presenting to him all the aspects of the Christian life, all the details in which holiness is to be exhibited. In the sermon on the Mount our Lord seems to have aimed to pile upon his hearers such a weight of obligation that they would be brought to realize their need of power from on high, as they had never done before.

"SOME Elementary Principles of Christianity. Three Lectures to Educated Hindus, by Wm. Miller M. A., Principal of the Madras Chr. College. This pamphlet has been issued by the Tract & Book Society of Madras, in a neat form. These Lectures are on Christ the Revealer; Christ the Founder; and Christ the Fulfiller. They are written in a very respectful and even deferential tone as of one conscious that those whose attention is sought to be obtained have been educated to look with decided repugnance on Christianity as a system unsupported by evidence and not worthy of the notice of intelligent men. How little the author ventures to ask of the reader in his first lecture, will appear from the concluding words:

If Christ has the truth to give for which India and the world have sighed so long, there is hope for the thoughtful and the weary still. If he has it not, if it be but a dream of wayward fancy that any explanation of "the riddle of this painful earth" can be obtained from him, at least things will be made no worse for you by the process of inquiry that I urge you to undertake. By means of it you wil at least become acquainted with lines of thought that have deluded, if it be a delusion, many of the noblest and the wisest in this sad world's story. Such an acquaintance may leave the world as blank and weary for you as before; but to know is always something, however disappointing may be the fruit that knowledge bears. And what if the inquiry should end differently? What if it should turn out that those things that the sagest and the truest of our race would have gladly died to learn have been made known to you? What if there be indeed a message from the Maker of all worlds to you? What if it be fairly in your power now to pass on through all countless ages and all states of being still untried without a thought of laying down your separate, individual life, because every want is satisfied and the secret of existence found? Ought not the bare possibility of such things being true to make you or me ready hopefully to face the weariness of even the longest and severest search? If there is any hope that a pearl of price can be found like this, may it not be worth our while to sell even all that we have in order that we may buy it?

The great obstacle in the way of the recognition of the truth of Christianity on the part of the educated Natives, is the conceit of their own intellectuality as something belonging to a higher level than of the Gospel. Blessed are the poor in spirit, is the leading beatitude. We fear that the very deferential tone of these lectures may be misunderstood as the consciousness of a weak cause. Modesty is becoming in urging our own claims; but the Christian advocate may dismiss his own part in the matter, and as the advocate of One who being omniscient, almighty and benignant has given to his re-

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velation all suitable testimony, may speak in tones of decision. The writer of these lectures has doubtless very strong convictions, but he does not use the language that these would demand, but such as the convictions of his skeptical readers would suggest. One of the most successul books on infidelity of modern times, is a book that begins by declaring that what hinders men from recognizing the truth of Christianity is human depravity, leading men to choose darkness rather than light. Still it is possible that Mr. Miller's modest and deferential arguments may find those who will be sooner influenced by them to enqnire, than a more affirmative style would. We incline to think that there are some in the different presidencies who will read these lectures with interest and profit. Atheistic thought, or at least, atheistic talk is notoriously common in Madras. Mr. Miller has not thought it advisable to say much to his students about the proofs of the divine existence and he gives the following reason:

The fact is that speculative argument never goes very far towards producing practical belief in anything. Men need somehow to be in personal contact with things before belief in their existence is strong enough to be worth speaking of. Men need to feel the touch of God upon themselves in some way before the arguments by which God's existence is demonstrated take any strong hold of them. Now it is only in the moral sphere, not along intellectual or speculative lines, that the touch of the living God is felt by men. Let a man devote his life to the highest ends he knows of—let him seek to express the highest ideal he can form a notion of in his own actual everyday deeds and words:—let him fail, as he will fail too often, and then seek amid the shame of failure for strength to do what he aims at doing and become what he ought to be:—let him learn thus, as he will learn, that there is a something beyond himself that aids him in strivings after good and disapproves when his strivings cease: such a man will have more conviction of the being of a God within a month than attention to the most valid arguments will awaken within him in the course of years."

There are other passages which we would like to quote, if we had space; but we trust that many of our readers will get the book. They will find in it much that is suggestive.

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SATURDAY, APRIL 24, 1880.

KEEP YOURSELVES FROM IDOLS. II.

One of the great idols of Christendom is Convenience. We doubt if ever Hercules or Venus or Shiva has been worshipped with more devotion. The ascendency obtained by this form of idolatry in modern times, is simply prodigious. The worshippers of Diana would cry out by the hour together, 'Great is Diana of the Ephesians'; but the devotees of Convenience do not confine themselves to words; they seek to make their whole life the expression of their heartfelt devotion. If we want to know the extent to which this form of idolatry has got hold of the modern mind, we shall be most impressed by considering how much of its influence abides with those who profess to have known the love of God in Christ Jesus and to be constrained by it. Let us go to our most earnest Christians, and see how the demands of the Lord Jesus Christ are made to wait upon the gratification of this idol.

Here is a man who has been powerfully awakened to a sense of his lost condition through sin, and who has fled for refuge and laid hold upon the hope set before him in the Gospel, and has found peace and joy in believing. Made acquainted with the pearl of great price, his ideas are revolutionized in all particulars. He finds that he belongs entirely to Christ, and he is earnestly desirous of living for him who died for him. His property, his time, his abilities, his influence, these are no longer his own, but all for Christ. In the days of his impenitency he had no intercourse with Christians, and he consequently receives in all simplicity and good faith what he finds written in the book. The law of love is now to be the law of his being. Loving his neighbour as himself, he finds as much pleasure in seeking the welfare and advantage of his neighbour as formerly he found in seeking his own. He rises early in the morning that he may have a season of communion with the Lord before the rest of the world is stirring. He finds time for faithfully searching the Scriptures, and for attending the meetings where his Christian brethren come together in the name of the Lord, and waits diligently upon the ministry of the Gospel. He tries to find out what Christian work he is fit for or may expect to be fitted for. He visits the fatherless and the widows, that is, those who are most likely to be overlooked by others. He willingly lingers at the bedside of the sick and feels it a privilege to be permitted to minister to them. Not entertaining the idea that that principle of convenience which previously had the regulation of his life has now any authority whatever, he finds that he has a great deal of time to spare from his regular routine of duty, to assist those who are specially in need of assistance. But after a while he becomes intimate with certain Christians who express astonishment at the strange conception he has of his Christian duties. They are old Christians, and know perfectly well what Christ expects from his people and they have no hesitation in telling him that he has taken up with an altogether exaggerated notion of what belongs to the Christian life. They point out to him that our Lord knew perfectly well that one of the fundamental features of human society is a due regard on the part of every one for his convenience. They explain to him the precepts of Christ, pointing out that a man would become ridiculous who should undertake to carry out these literally.

When a man wants your coat you let him have it and throw in your cloak also; how much of a wardrobe will you soon have? If a man wants you to go with him a mile you are to go cheerfully and add another mile to it. Surely Christ did not mean to override in this way the claims of personal convenience. Have you not a right to get as much rest as others? Have you not as good a right to your own leisure as others have to theirs? Of course, it is right to give on certain occasions, but one is not to lose sight of the claims of personal convenience. Who has a better right to your money than you have? Under the influence of these interpreters, he takes a new view of the meaning of Christ's words and is gradually brought to believe that charity begins at home, and that it is quite enough if we let others have the benefit of what remains of our income, our time, our strength, after we have fulfilled the demands of convenience. Alas! what a change now comes over the spirit of this man! He passes indeed as a good Christian, but he is really an idolater. Formerly, coming home from a day of labour, and called from his rest by some case of sorrow, he took it for granted that the Master would have him sacrifice his convenience to his sympathy. Now, he says to himself, there is an intimate connection between health and convenience, and I have no right to sacrifice my health. So he excuses himself from the call of the sick one. Formerly when some neighbour was stripped of his goods in any way, his impulsive sympathy and Christ-like spirit led him to place his own furniture at the disposal of the poor neighbour. Now, he remembers that there is room in his drawing-room for some additional articles of furniture, and the room looks bare without them, and he has made up his mind that he will buy these articles, so he excuses himself from the benevolent act that would formerly have given him so much pleasure. So, after a little while, you find that this very respectable church-member has made all the arrangements of his time, with reference first to convenience, then to Christ. This is appalling. What! Is it really so that there are Christians whose Bibles teach that they should seek first their own convenience and then the kingdom of God? One that should take a complete survey of their daily life would be compelled to make this report that the individual pays tithes of all he possesses, to the idol of personal convenience. Beginning with his first morning hour and proceeding through the day, it is found that almost every thing that he does has reference first to his own convenience. Even when he seems to be most distinctly engaged in the service of Christ, his darling idol is not forgotten; for one look at Christ there are two given to the idol. You say to him: Sir, I am told that there are Bibles in the world that say, except a man take up his cross daily and follow me, he cannot be my disciple. He stares at you and says: Bibles? Why there is not a Bible in the world that does not contain that. You say, What is it there for? He answers, To be obeyed of course. Does any obey it? Surely; if you do not obey, you will have no part with Christ. Sir, Where is your cross? My cross? Oh, I am afraid you have some exaggerated notion of the meaning of Christ's words. And then he proceeds to introduce to you the idol of Convenience, and to tell you what an important factor it is in the church of Christ.

THE LANOLI CAMP-MEETING.

(*Concluded.*)

Monday 7 a. m.—Bro. Gladwin dwelt on the striking analogy suggested by the Apostle in his Epistle to the Hebrews (Chapters iii and iv) between the entrance of the children of Israel into the promised land, and that of God's people into the rest held out to all in the spiritual Canaan, showing that the rest that remaineth to the people of God is not (as is generally supposed) the home of the redeemed, but the state of perfect peace promised to all who stay their minds on God even in the course of this earthly pilgrimage. The tendency to accept the unfavorable report of the majority is apparent to-day in the church, and as of old precludes the possibility of entering into pos-

session of this land of promise; but to those who adopt the report of the minority and go forth trusting in the promises and power of God an easy victory and triumphant possession is ensured (Josh. xxi. 43 to 45).

Dr. A. G. Fraser's sermon on John xvii and 19, at the noon meeting was worthy of more than this passing notice. Dwelling on the nature of God he shewed that holiness and an active warring against sin was the essential characteristic of the Trinity. The Father's title, "the High and Holy one," antagonistic to sin in the sinner; this title also given to the Son who came to "destroy the works of the devil;" the Comforter called the *Holy* Spirit, contrary to the flesh. A Holy God over us, through us, and in us all. The will of God as manifested in his word and works is our sanctification, for in the gift of Christ Jesus we have not only the command "Be ye holy" but also the promise of being made partakers of the divine nature. Jesus sanctified himself that we might be sanctified in him. The Spirit dwells in us to shew us Jesus that we might transformed into his likeness. In the nature of things all God's attributes are engaged in our behalf for this glorious purpose, or against us if we are not willing. The sanctification of Jesus is the efficient cause of that of all who believe on Him through the apostles' teaching, the word. It consists of a setting apart for God, a consecrating to God. Jesus in setting himself apart possessed already the essential qualification of holiness, therefore his offering was voluntary. He took upon him the form, i. e. the manner of existence, of a servant; he was made in the likeness of sinful flesh, to make an offering for sin. He was found in all outward circumstances—in fashion as a man, being tempted in all points like as we are, thus leaving us a pattern of santification to be followed. Acquittal a pre-requisite to sanctification, therefore it was necessary that Christ should bear our chastisement; all who believe on him and receive him on God's word become justified and receive through faith the promise of the Spirit. The example of Jesus as a willing and obedient servant, requires in us a voluntry acquiescence in and concurrence with the will of God our master. The declared will of God cannot be violated with impunity on any point. Perfect love the only means of fulfilling this law of service. Christ's obedience deceended to all he *said* and *did*; we have thus to follow his holy example in pleasing God by seeking to do his will not only in respect to all our actions but also our conversation, which is the true index of the state of the heart. Christ to be followed in his spirit of self-denial, self-abnegation, and cross bearing, otherwise we cannot be his disciples; without this there is no power.

The truth, the word, is the element in which the believer is sanctified. How precious therefore the Bible! how important to prize the word and meditate therein day and night! The reading and study of the word a fair estimate of our desire to be Godlike. The spirit of the sanctified is the spirit that is willing to follow this pattern, in giving up all for Christ's sake and the Gospel's, saying "Here am I send me."

The friend to whom we are indebted for these notes, having been obliged to leave at this time, we are without any notes of the interesting meetings that followed.

REMINISCENCES. LXVI.

To proceed with H.'s annotations.

April 3, 1843. Half the miseries of life are caused by surrendering the mind to insignificant objects. The mind is a most docile creature; like the elephant, it will bear a slave as willingly as a king. It gives its whole strength to whatever thoughts we present to it oftenest, be they unimportant or lofty. Let a man reflect upon the passions that embitter his life and judge if they are commensurate with the objects that elicit them. By giving a higher scope to his contemplations he will escape much humiliation and distress.

Helvetius. "De L'Esprit." "To get annoyed with the indifference of men, is like complaining of the weather. To love men, it is necessary to expect little of them." They who complain of the egotism of men betray their own. A man shows how grossly he has been accustomed to flatter himself when he is annoyed with others for what is unflattering to him in their conduct. Dissatisfaction with the world is incompatible with a genuine, honest feeling of independence. The man who best knows himself will be the best philanthropist. The moment your self esteem interrupts your kindly relations with mankind, it is unjustified, and it will have a prejudicial effect upon the development of your mind. And let this be a test. So long as you perceive that the consciousness of your worth, I will even say, your superiority to others, does not tend to diminish your love to others, you may know that it is not erroneous. I am willing to believe every thing good which opens out one more escape from the citadel of egotism.' *'L'esprit est comme la sante; quand on en a on ne s'apercoit point.*"

Live, says Plato, with your inferiors and domestics as with friends in misfortune.

How easy it is to play the philanthropist in one's own room with pen in hand, and an imaginary public looking over your shoulder. What did all this love of humanity that trickled from the pen of Homnuculus amount to? He was living all the time a most selfish life. His room was the back third story of 3 Albion Place. He would get up when all the rest of the family were at breakfast, and come down when all the rest were through. Then during the time required by the servants to clean his room and light the fire, he would occupy himself in playing on the piano in the parlour by himself, very much annoyed if any body else lingered there. As soon as his room was ready, he would ascend to his room, fill his narguile and smoke it, or smoke a chibonque, or a cigar. This room opened on the library. Almost every day, the whole day, he would continue smoking, reading, writing, dreaming. In the latter part of the day an acquaintance might come in and have a smoke and a chat, and he would generally spend his evenings out visiting somewhere, finishing off in some place of entertainment. When was he ever known to seek out any poor family, or try to be helpful in any way to the needy? It was much more convenient to write disguised eulogies on himself, and dream that he was soon to surprise mankind with the evidence of his goodness and greatness. We read lately of a lady in Boston who had a lion shut up in her drawing-room. If it had been a bear that occupied that third story backroom of Albion Place, Fourth St, New York, H.'s parents, sisters and brother would have been as much benefited socially. We would have our readers take note that the admiration of the good, means very little so long as a man has nothing more sovereign than this to enable him to *do* the good. *Meliora video proboque, deteriora sequor.*

I consider that the perfection of humanity is seen in a philanthropist who has been beset in vain by all the complicated evils which men or fortune can invent and unsuccessfully tempted to vain-glory by the consciousness of great intellectual powers; one in a word who esteems himself more highly for the excellence of his heart than for the extent of his mental capacity.

Helvetius appears to censure all legislation which aims to control the natural passions of men. But what do we know of man's natural passions? The passions which belong to an individual in a civilized state are doubtless very different from those which pertain to a man in a state of nature. Where the mental faculties have had some development, the imagination imparts to the passions an unnatural intensity. Sensuality kills many more Europeans than Africans. Nature has given us passions, but she has likewise given us an intellect; we must take our choice between these. A loose rein given to our passions, we will never discover that we have a plastic mind.

"The man who does not ignore an infinity of useless things is not likely to become great." I have often said the same thing. Indeed, I might almost imagine this chapter to have been written with my own ideas. What shall be done with a man of the 18th century who has the audacity to possess himself of the ideas of a man of the 19th?

"The explanation of the apparent contradiction between the conduct of certain misers and the motives by which they are influenced, is a morbid and ridiculous fear of the evils attached to indigence." I have another explanation to give. One of the most striking characteristics of the mind of man is the pleasure it takes in augmentation, and this quite apart from any reference to self-interest. An individual who has got two shells, will, when he gets a third, experience a certain pleasure derived from the fact that he is augmenting a store. This pleasure is enhanced with every addition made to his collection. It makes little difference what it is that he is augmenting; there is a distinct pleasure connected with it, quite apart from the supposed value of the articles. We have known men who found their chief pleasure in augmenting a little stock of spectacles, others in increasing their stock of canes. I knew a person who was always going to the theatre and who had a collection of all the play bills, and who really seemed to go there as much for the purpose of adding to this collection as for any other reason. If on the line of our daily walk, we see a pile of buildings in process of erection, we take a pleasure in noticing the gradual development of the whole. Many find pleasure in increasing the number of volumes in their library who seldom look into any of these volumes. In reading a big book there is a pleasure in noticing the number of pages we have got over. In like manner men who have begun to make collections of money and who already have more than they know what to do with, find themselves urged to go on with the accumulation. The miser is the miserable bond-slave of the same principle that has a temporary sway with the boy whose pocket is filled with marbles, with the man who is making a collection of shells or dogs, or old books, or autographs or postage stamps.

"The strength of friendship is not to be estimated by the sincerity of two friends but by the interest which uuites them." Such aphorisms shock us for the reason that we are accustomed to attach such partial and unworthy signification to the words interest, utility &c. The man who denies that his warmest and truest friendships are founded on his interest, only manifests how unworthily he disposes of his interests, and how ashamed he is of them. If he will not allow to the beneficence of friendship any hold or influence upon his interests, he tacitly confesses that he has no higher interests than the care of material existence. There is no more zealous utilitarian than myself; but it must be understood that the word utility shall have a more comprehensive signification than one that merely regards his physical well-being.

By a sublime egotism man has come to appropriate this world to himself, when the fact is that our race is in a small minority. The instances of human life, as compared with the instances of animal life, are not one to a million.

INTERNATIONAL BIBLE STUDY.

May 2nd, 1880. *Matthew V.* 1-16.

"BLESSED." What a grand thing to have a person come into this world acquainted with other worlds and with the issues of life, and who is thus competent to declare positively what judgment to form of the various phases of man's conduct. What an admirable opportunity would thus be afforded us of getting our opinions and our works tested, and of finding out just what is erroneous and harmful and what is to be valued. Surely all men will hasten to him to find out how it is with them and what their prospects are and whither the paths they are pursuing will lead them. Well, we have this very opportunity. Such a person has actually come into this world and has looked upon all things and has told us beforehand the judgment that will be pronounced upon men's works in the last day. Yet who believes our report as we convey the words of Christ to all nations, tribes and tongues? Who receives the testimony of the Son of God? Men look upon him as an interesting enthusiast, taking the most preposterous views of all matters of fact. He is to them as one who has been born in the desert and brought up there an anchorite and who has come to consider every thing that he has not been accustomed to, as wicked. Many people really seem to take this view of our Lord's teachings, and while they admit that he was a good man and more than that even, yet think him a very unsafe guide in things pertaining to the business of life. Nevertheless, the fact remains that Christ has actually declared the very judgments that will force themselves upon all in the last day. In these beatitudes, our Lord, as it were, enters the choicest garden of the world, and lays the axe at the root of every fine tree, declaring that it is reprobate and must be cut down. Here are the Jewish people, the chosen people of God, with institutions from heaven, a temple without idols, an Aaronic priesthood and all that, yet, almost every thing that presents itself to the notice of Christ in the religious world meets with his denunciation. The men who are looked up to as the leaders of religion, as those who are to determine who is right and who is not, these men are pronounced reprobate by him because of their pride, their self righteousness, their contempt of others, their love of authority, their love of wealth, of distinction, their worldliness, their unsanctified natures, their want of kindness, their haughtiness, their hatred of God's true people. The blessing of God, the smile of God is not with these, but with persons of an entirely different character: poor in spirit, with a lowly sense of their own importance, with a constant sense of their dependence on the grace of God; with those that mourn rather than with those who are festive. True comfort is to be found not in the abundance of this world's good, but in the apprehension of the love of God set forth in the promises, and in the truths relating to the cross of Christ. This comfort shows us what the nature of the mourning is.

"The meek—shall inherit the earth," 5. The children of this world suppose that the strong, the wealthy, the men of determinate will are the men who are to bring this world into subjection to themselves, and consider it the height of absurdity to suppose that men of no self-assertion, yielding, tractable, willing to suffer, shall ever conquer the world. But the Lord is with the meek and these are the ones who are to win. But who are the meek and where are they? the world waits for them; they will yet appear. Men who believe that Christ is infinite in wisdom. We are told that this is the victory that overcometh the world, even our faith; this shows that faith and meekness belong together. The meek are delivered from the idea of their own sufficiency, and are prepared to lay hold upon the fulness of Christ. This does not in the least take away their meekness. The meek, renouncing the world, consenting to be the offscouring of all things, are the ones who are destined to triumph over the potencies and principalities of this world.

The great truth underlying all these beatitudes is the necessity of a change of a heart. The will of God concerning us is that we should be filled with love to God and man. What we call the fall of man means the overthrow of love and the enthronement of self. These beatitudes all aim at the overthrow of self, or perhaps we should say at the exposure of it, so that we may learn how pregnant with danger it is to us and lead us to seek the kingdom of God which is the kingdom of love.

Men of impure hearts have no desire to see God, but will rather thank you to assure them that there is no personal God, no eye that takes cognizance of the secrets of their heart. Purity of heart enables us to avail ourselves of the provision which God has made for the manifestation of himself to us.

"Blessed are the peacemakers." Those especially who seek to bring about peace between God and man, by pleading with the sinner for God and with God for the sinner, that both may look upon Christ and come together in him.

It seems a very sad thing when the wicked are enabled to wreck their enmity upon the children of God; but it is really the Master whom they hate and who will acknowledge those that trust in him, and will give them victory in the morning. "If the salt have lost its savour." When Christians have no longer that spirit of aggression, of patience, of Christ, the spirit of the beatitudes, they cease to have any conserving power; they cannot ward off judgment from the community they live in. Continuing in that state they are henceforth good for nothing, and God will give them over to be trodden under foot of man, as He gave the Christians of the Eastern church to be trodden under foot of the Saracens. "That men may see your good works." We are elsewhere told not to do our works to be seen of men. The meaning here is that the light is so to dwell in us as to manifest itself in loving acts, at the same time testifying unto men that nothing of the credit of this belongs to us, for by nature we are even as others; but that all is due to the grace of God.

CORRESPONDENCE.

THE BAPTISM OF THE HOLY SPIRIT.

To the Editor of the Bombay Guardian.

DEAR SIR,—It seems to me there are some flaws in the views of those who pray for the baptism of the Holy Spirit and keep continually praying as if our God were slack in fulfilling his promises. I am anxious for the fullest light on the subject and in writing to you in the matter it is with no idea of dogmatizing, but simply to elicit what is my privilege and duty in reference to this question. If I am wrong, I am anxious and willing to be set right.

I have been struck with the frequent urgent prayers offered up by Christians for the outpouring of God's Spirit, for the baptism of love, for the baptism of the Spirit, while I have very rarely heard an acknowledgment of the gift so earnestly desired and prayed for. Are these prayers not answered ever? I have for months and years observed Christians make public consecration of their all; I have joined in such acts of consecration and in earnest prayer for the Holy Spirit, and yet I look in vain for corresponding results.

Is there not a great danger of these prayers and solemn dedications becoming formal? If again and again, the same course is followed by God's people without the results so much desired, is this not likely to stagger the weak Christian and make the faint hearted despair, while the enemies of the cross exult? How many there may be who, like the late Mr. Finnly before his conversion, laugh the Christians to scorn because their oft repeated prayers never seem to be answered.

Then, does not God answer the prayers for His Holy Spirit? I verily believe He does, but I am afraid the tendency is to limit the manifestation of God's Holy Spirit to some particular direction; the tendency is to look only for the blessed gift in one certain form, and to my mind *there is* the mistake. Take the illustration of a father giving gifts or food to his children, an illustration used by our Saviour,—do the gifts all take the same form? Does not the fond parent give to his bairns according to their capacity for appreciating and enjoying and using their gifts? Does he not bestow them according to their *several ability* —a rattle for baby, a tool chest for the grown up boy—strong meat to the older ones, sops to the infant? So, in the Divine economy, is there not the same wise disbursement of gifts? Those who ask receive, but in proportion to their capacity for usefulness, their receptivity in fact. All cannot be Pauls, or Finneys, or Moodys, yet all may have the fulness of the Spirit. You can fill the tiny toy tea cup and fill the capacious bowl; both are *full.* For us to set up a standard and prescribe to God how much of His Spirit He shall bestow, and what form the gift is to take, is to my mind wrong, for the Giver knows best how to apportion the measure. Perhaps for God to give some of us a baptism such as Whitfield had, might mean physical death in a fortnight. And who will dare say that many earnest devoted Christians whom it is our privilege to know, have not the Holy Spirit in rich abundance, while the indications of such possession, such as we, forsooth, have been accustomed to expect—viz. special soul saving power to arouse and bring the unconverted to Christ—are absent?

Look at the Apostles; who will deny that they received of the fulness of God's Spirit on the day of Pentecost, yet they were not all alike mighty in Christian work, else methinks the "Acts of the Apostles" would have been a larger volume than it is. What more do we hear of the majority of those who on that eventful occasion received that baptism of fire in the upper room?

Please do not misunderstand me. I do not wish to throw cold water upon earnest waiting upon God. Oh! that we might be more earnest! but I certainly deprecate the habit we insensibly drift into of stopping just here. Having prayed for the Holy Spirit believingly we are to go forward in the path of duty feeling that as the need arises the Spirit's power and grace will be available; but so long as we go on consecrating and imploring, consecrating and imploring and nothing more we are like the ship cruising off the great mouth of the Amazon, hoisting up signals of distress because there was no drinking water on board, while over the ship's side and as far as eye could

reach was the sweet, fresh water of the mighty river. Let us dip our empty buckets and draw up.

Personally I have resolved in God's strength to "*act* in the living present," and I believe that the earnest prayer in closet and sanctuary will be answered in that line. It is not until we face the foe and wield our swords in the thick of the fight that we can realize how stout our armour is, how trusty our steel. Let Christian men and women go out and do that something for which they are individually fitted; we cannot all do the same thing and I am not going to expect every brother to do just as I conceive he ought to do, but if we are faithful to our opportunities, relying upon the presence of that blessed Spirit we so often pray for, the Church must make progress, and who knows but that in God's time he will raise up just among such workers, here a Moody, there a Sankey, here a Sarah Martin and there a Barbara Heck, men and women to do great things for His kingdom and glory.

Yours faithfully,
X.

Dear Sir,—As I am personally interested in the Revision of the Marathi Version of the Bible, I would beg to make the following suggestion for the earnest consideration of the Marathi Committee:—

1. Instead of *revising* the existing version, let two competent Natives be appointed to make a new translation, i.e. to translate the Authorized English Version which is recognized by the Bible Society. The existing Marathi version is executed by foreigners, and competent as they were for the arduous work, their translation can never claim the excellencies of a purely native production. Dr. Stevenson, perhaps the most accurate, as he undoubtedly was the most profound scholar of Marathi, says in his Grammar of Marathi, that he did not attempt to compose a single Marathi sentence by way of example; he always got some competent Pandit to do it for him, or took it out of some standard work composed by a Native. And he attributes the unidiomatic character of Mr. Burgess's examples to his having taken upon himself to prepare examples for his Grammar. Now if any European scholar was qualified to construct Marathi sentences, it was emphatically the learned Doctor, but he was too much of a judicious scholar to put forth his writing as an authority in regard to a foreign idiom, I hold that a translation by a foreigner for educated Natives, when competent Natives are to be had to do it, is an anomaly. No Native, however competent he might be, is entitled to translate any work into English for the use of Englishmen; and in like manner, no European should undertake to translate a book for the Natives.

I earnestly hope therefore that two or three Natives might be appointed to translate anew the English Bible. There are only two Native Christians qualified for the work, Messrs Baba Padmanji and Shahurao Kukde. Mr. Baba is already in the Service of the Bible Society and could be relieved of his duties in connection with the Tract Society, and Mr. Shahurao might be spared by the American Mission, both the gentlemen being paid their full salaries by the Bible Society. The translations prepared by these gentlemen, after they are carefully looked over by a Shastri, who has not been long in the service of the European Missionaries and used to their peculiar forms of speech, should be submitted to the Translation committee for their approval. The translation work might be equally divided between the translators. Both Mr. Baba and Mr. Shahurao are practised and approved writers, and they have but few their equals in the whole of Maharashtra.

And we do very much want a thoroughly idiomatic Marathi Bible; for the Bible is becoming our principal book of study, our children learning its passages by heart. It is a pity to spoil the language of our children by the study of an unidiomatic work.

The English Bible is the work of the most accomplished Englishmen in an age when the English language was in its normal purity. If the version had been effected by Germans or any other European race, it would have been as faulty as the Marathi Bible.

Some say that the Marathi translation of the Vedas is as imperfect as the Marathi Bible: if it is so, then the translator of the Vedas is not a competent writer of Marathi. If he was as good a writer as either Mr. Baba or Mr. Shahurao, he would have given us a translation of the Vedas as idiomatic and terse as the English translation of portions of the Vedas by Dr. Muir, Prof. Whitney, or Dr, Monier Williams. Pro. Max Muller's translations are most faulty and unreadable, so far as the English idiom is concerned; so also are the original translations of portions of the Parsi Scriptures by Dr. Haug most imperfect; because both of these gentlemen have written in a foreign tongue. How different is the revised edition of Dr. Haug's Essaays. Its reviser was an Englishman.

I write this before the next General Meeting of the Bible Society decides on the subject of the Revision of the Marathi Version, that all its members might be prepared beforehand how to decide finally in regard to the matter in question.

A MARATHI CHRISTIAN.

[Our correspondent appears to have overlooked the fact that the Br. and For. Bible Society require all translations of the Scripture into the different vernaculars to be made from the original tongues.—*Ed. B. G.*]

—Sir,—Every body does not know how many Christian writers there have been named *Tholuck*. One only or more.

There has been a Tholuck who wrote a commentary on the epistle to the Romans of whom Robert Haldane thus speaks.

"Mr. Tholuck discovers a most revolting want of reverence for the Scriptures"—"he confesses that he has purposely tampered with the testimony of God. The circulation of his books in this country is an evil that concerns all Christians. By all of them its baneful and contaminating influence ought to be guarded against."—&c.

Now the Tract and Book Society are advertising a book for sale (*Light from the Cross; Tholuck.*) Is this the same man?

Yours Truly,
H. W.

[Fried. Aug. Tholuck, author of the exposition of the Epistle to the Romans, is a man whose services to the cause of Christ in Germany, will hardly be questioned at this day by evangelical Christians. How Mr. Haldane came to write as he did, we know not.—*Ed. B. G.*]

NOTICES.

Appointments for to-morrow, M. E. Church. Grant Road, 8-30 a.m. G. Bowen; 6 p.m. I. F. Row, Dean Lane: 11 a.m. and 6 p.m. O. Shreves,—Mazagon, 11 a.m. I. F. Row; 6 p.m. D. O. Fox.

Received for Grant Road Church: T. G. 10; T. W. K. 3; Mrs. K. 3; Miss M. 2; J. H. 10; J. T. 4; Mrs. R. 5; H. T. 1; Mrs. P. 50; W. S. 25; by W. S.].

Received for House of Hope from S. R. W. Rs. 5.

Recbived for Thakoor Mission, from R. P. Rs. 200.

Epitome of News.

Saturday, April 17.

—*Bombay Gazette*: A Comparison of the St. Gothard tunnel completed on the last day of February with the Mont Cenis tunnel shows clearly the rapid advance in engineering power made during the last twenty years. The Mont Cenis tunnel was made in thirteeu years at a cost of about six millions sterling. The new Alpine tunnel although it is nearly two miles longer, has been completed in eight years and has not cost half as much as its predecessor. Sixty or seventy men have ended their lives from various causes during the work, and among the number who perished was M. Faver, the contractor, who died of apoplexy in the tunnel six months before its completion. Although the workmen have now joined hands and got their medals for the completion of the work, and the lines have been laid along the nine miles of the tunnel, much remains to be done before it will be open for regular traffic. The tunnel has to be considerably enlarged and strengthened first, and it is probable that we shall not have a chance of going through it either this year or next year. But when it is opened, the new route will be a great blessing to the world generally, and more especially to the Anglo-Indian public. It is both shorter and more interesting than the Mont Cenis route. Instead of turning away out of the direct course and passing into France by Alexandria and Turin, Brindisi travellers will be able to go on by Milan and Lake Como, through the very heart of Switzerland past Lake Lucerne and Bale straight almost as the crow flies for the Channel.

—H. E. the Viceroy has received a telegram from the Prime Minister, informing him that Her Majesty has been graciously pleased to create him Earl of Lytton and Viscount Knebworth.

Monday, April 19.

—A case has occurred in the Ahmednagar districts which has caused immense excitement amongst the native community. A meeting of the principal Brahmins of Rahuri, a large village in that collectorate, was held, and it was decided to put out of caste one Gangaram who was the richest sowcar in the village. This caused the authorities to suspect that something was wrong, and it was found out that Gangaram's son, Nerhari, had been drowned in a well on the 4th of February last. The Superintendent of Police inquired into the case, and he found that, whereas the deceased was a big man, the opening of the well was only nineteen inches square. It was also ascertained that Gangaram and Nerhari, were on the worst possible terms, as the latter had reason to believe that his father and brother Mhartand carried on an illicit intrigue with his [Nerhari's] wife. The Brahmins now became frightened at the result of their meeting, and an endeavour was made to show that Nerhari had only slipped into the well, and a *panchnama* had been drawn up stating this to be the result of his death. A young Brahmin woman, however, by name Chandribaga, deposed to having seen Mhartand strike Nerhari on the head with a hatchet, and then assisted by Gungaram put him into the well. She gave her evidence very clearly before the Judge. Mr. Branson was retained to defend the prisoners. The assessors declared the case to be not proved, but they expressed their belief that the case was not a police one and they could assign no shadow of reason for Chandribaga relating her story unless she had been telling the truth. The Judge (Mr. Wedderburn) however found both the accused guilty and sentenced them to death.

—*Bombay Gazette*: Quetta, 17: An officer of the 19th Regiment, Bombay N. I., with six men, is reported to have been murdered twenty miles beyond Chaman. He was warned of the attack and entrenched himself. He was at-

tacked by fifteen hundred Pathans. The Commissariat stores were destroyed by fire.

—Our contemporaries speak at considerable length and in terms of high appreciation of Dr. F. W. Doolittle who died yesterday morning. He was an American, came to Bombay in 1867, became ultimately very popular, not merely because of his medical skill, but of his urbane and genial manners, and readiness to minister to those who could not requite him. His funeral took place yesterday evening and was very largely attended.

—It is said that 30,000 children have been carried off by small-pox in Mandalay. King Theebaw has been attacked, and the Rangoon *Gazette* publishes the following terrible narrative: "As his condition became more serious, the royal astrologers declared that the nats or evil spirits were infuriated, and that nothing short of human sacrifices could appease them. The fiat was forthwith issued, and nightly sacrifices were offered. By degrees, as the people began to recover from the first shock caused by these bloodly hecatombs., the executioners became more daring. Seizures were actually made in the streets after dusk, the unfortunate victims being generally helpless young girls. Poonahs, however, and even obnoxious phoongees were carried off. It will easily be understood that these barbarities cast a gloom over the whole town; every one was in the deepest consternation, nobody felt safe, and after sunset the streets were perfectly silent and deserted. At the same time it was proclaimed that any one convicted of alluding to these sacrifices was to expiate his indiscretion by immediate death. One night three or four ruffians were discovered lurking about the convent, and attempting to decoy two of the girls, threatening to murder them should they raise an alarm. The terrified girls fled screaming frantically, and the whole Christian Burmese community, roused by their cries for help, rushed *en masse* to the rescue armed with dahs and clubs. Two of the scoundrels were arrested, and it was with the utmost difficulty that the captors were prevailed upon not to lynch their victims there and then. Since then every night more victims are snatched away and secretly executed."

—Mr. William Norman, Harbour Master, Calcutta, committed suicide in his house the day before yesterday, by swallowing a large dose of hydrate of chloral which proved fatal within twenty five minutes.—

Tuesday, April 20.

—*Times of India*: Quetta 19: General Brooke has found Major Waudby's body at Dubrai and had it buried. His defence of the post must have been most heroic. Eleven dead bodies of the enemy were found ontside. The post was held by two sepoys 19th N. I., three sowars Sind Horse, and Pathan levies. Particulars about the latter are not known here. Major Waudby was warned that he would be attacked and he made every preparation to defend the post and at once sent off a messenger to Chaman for assistance. Two companies of the 7th Fusiliers were ordered up from Gulistan to Chaman at once so as to enable General Phayre to act in the Kandahar direction. It was found at Dubrai that all were killed except one duffedar. The stores and post were destroyed and telegraph-wire was cut.

—*Cabul*, 18: On arrival at Takhtapul Abdul Rahman put to death Kasir Khan, son of Sultan Mahomed Khan, Kazilbas, and Gholam Order Khan, son of Khaja Nur Khan, Barakzai, besides about one thousand men or officers and men for alleged mntinous conduct. All the Cabul troops immediately broke up and are now on their way to their homes in Kohistan and the Koh Daman.

—The Japan papers report the death of M. Plichon, French Consul at Hongkong, from an over-dose of chlorodyne taken medicinally.

—A few days ago the *Bombay Gazette* invited us to notice the fact that the Shanghai Club were in favour of allowing billiard-playing on Sundays. This para now meets our eye: "The members of the Shanghai club have held another meeting and reversed the previous decision about billiard-playing on Sundays. The resolution not to allow billiards to be played on that day in the club was carried by a large majority" (133 against 68.)

—A report has reached Singapore that two Frenchmen, M. Wallan, an engineer, and M. Guillaume, a naturalist, have been murdered by the natives near Tenom on the west coast of Sumatra, while on a scientific expedition inland.

—After many days' contention, the Bombay Corporation have adopted, by a majority of one, a resolution regarding Mr, Walton, to the following effect: "That the Executive Engineer has been grossly careless in the performance of his duty in connection with this work, and has, as far as can be at present seen, neglected the pecuniary interest of the Municipality, and under these circumstances the Corporation is of opinion that the Executive Engineer deserves to be severely censured. That the Municipal Commissioner be requested to communicate this resolution to the Executive Engineer on special duty; that the Municipal Commissioner be requested to submit a scheme for the reorganisation of the Executive Engineer's department; that the Municipal Commissioner be requested to intitute such measures, as he may be advised are practicable and desirable against the contractor with a view to protect from loss and indemnify the Municipal funds on account of any breaches of contract or other default of the contract which may have taken place."

—*Overland Mail*; April 2: One is always coming upon fresh proofs of the capability of the Irish to govern themselves. Here is a cutting from a Dublin paper:—

At Mayo Assizes lately a shopkeeper named Thomas Durkin was indicted for setting fire to his shop with the object of defrauding an English insurance company. When he was arrested a latter was found on him, which he attempted to swallow, and which a police-constable only got from him after knocking him down and struggling hard for it. Durkin tore it into fragments, but the fragments were put together, and proved to be a letter from his brother Patrick, urging him to carry out the burning, and "make a good job of it," and giving all the necessery directions in the most business-like manner for the prompt perpetration of the crime. The jury "accordingly" acquitted the prisoer, and the crowd inside and outside the courthouse cheered the verdict in the most enthusiastic and satisfactory manner.

The University of Edinburgh has had a "windfall" in the shape of about 50,000*l.* left by Dr. A. Vans Dunlop.

It was estimated that in the City of London it would cost the candidates in the aggregate some 18,000*l.* to placard the hoardings and the reserved places; and like sensible men, the agents of both parties agreed to fight without the flaming posters, and save the money.

The Queen has arrived at Baden. On March 3rd Her Majesty was present, at Darmstadt, at the confirmation of the Princesses Victioria and Elizabeth, daughters of the Grand Duke of Hesse.

—The two following paragraphs are from the *Christian*: There is reason, philosophy, common-sense, and spiritual wisdom in seeking to induce those who are anxious to be saved to *manifest their desire openly*. God is Light, and in Him is no darkness at all. When troubled souls stand up or come forward, thus discovering themselves as weary of Satan's bondage and seeking Christ's salvation, a snare is broken and an important step is taken towards deliverance.

When Christian workers in an after-meeting creep about as noiselessly and speak to convicted persons as quietly as they can, to avoid observation, they do but save the pride of the anxious one—the pride which is the very citadel of Satan in that soul. If confession be made to conviction of sin, it is much more likely that confession will be made unto salvation than where this is not the case.

Wednesday, April 21.

—At a General Court Martial, held at Sherpur on the 12th of March, Major H. H. Rankin, attacked to the 28th Punjab Native Infantry, was charged with having been drunk on duty. The prisoner was found guilty of the charge and sentenced to dimissal from Her Majesty's service. The Commander-in-Chief has approved and confirmed the sentence.

—A severe cyclone is mentioned as having occurred in the Pacific last December, when, among other disasters, a frightful catastrophe happened on board ship. The Stanley, of Queensland, a small vessel of only 113 tons register, having on board 150 islanders as passengers to Figi, encountered the full force of the gale. These nnfortuuate passengers had to be kept crowded together under battened hatches for 30 hours at a time; fifty of them died, one committed suicide, and ten more are not expected to live.

—Shewa Purruh, a private of H. M's. 25th Regt. N. I. stationed at Boree Bunder, shot himself with his rifle on Monday evening last in his own room in the Lines.

—The decrees relating to the unathorised religious congregations were published on the 30th March in the *Journal Officiel*. They are two in number. The first decree gives the Jesuits notice to break up and to leave the establishments which they occupy within the territory of the Republic. A delay of three months is allowed, but a further term of two is granted to those institutions in which literary or scientific instruction is given through the medium of the order. The second decree, which is of greater length, contains full directions respecting the manner in which the other non-authorised congregations are to apply for regalisation. They must do so within the space of three months, furnishing, moreover, full particulars, respecting the number and nationality of their members, their income and expenditure, as well as their statutes and regulations.

—The Sheriff of Mecca was assassinated in the streets of Djedda by an Afghan, who had taken offence at some harsh words.

Thursday, April 22.

—In his pastoral letter, published at the beginning of the Lent season, Bishop Herzog examines at length the question of confession, which the Christian-Catholic synod left to be decided by individual consciences, while the Roman Catholic Church declares it to be compulsory. The bishop recalls the fact that only in the fourth Lateran Council, A. D. 1215, was it pronounced obligatory, and holds, consequently, that the liberal Catholics are not opposing the Christian and true Catholic faith by their view of the matter.

—We find the following in the N. Y. *Evangelist*: The latest archæological exploit has been the unearthing of a great Asiatic empire, whose name and existence until recent excavations in the Asiatic provinces of Turkey brought it to light were previously unknown. The unearthed empire was called the Empire of the Hittites, and its rule extended from the Caspian to the Ægean Seas. The Hittites were a literary people, and one of their principal cities was called Book City. There are a few scattered notices about this people in the Bible, but archæologists contend that they were then in their decsdence. Some blocks covered with inscriptions in the language of the Hittites have been sent to the British Museum for Oriental experts to ponder over and decipher if they can.

Friday, April 23.

—*Bombay Gazette*: Mr. Gladstone's name is at last mentioned by Reuter is connection with the Premiership. At first it was telegraphed

that Lord Granville would probably be entrusted with the formation of the new Cabinet. Then it was stated that it was expected that the Marquis of Hartington would be sent for by the Queen. And now we are informed that it is said that Lord Hartington will decline to form a Cabinet in order that Mr. Gladstone may be sent for. The fact that the names of two men of far less weight were mentioned before that of Mr. Gladstone on this occasion is very significant, and not less significant is the fact that in spite of the obvious desire in influential quarters to keep the victorious Liberal chief at arm's length, he is designated even by Lord Hartington himself as apparently the only possible Premier; still Lord Hartington has been sent for by Her Majesty.

—Taj Mahomed, lately a duffadar in the Amir's army, who left Tashkurgan twenty-five days ago, and made Kabul on the 19th., says the recent stories about wholesale massacre in Abdul Rahman's army are untrue.

—The Str. *Venetia* with English Mails left Aden for Bombay Wednesday, 7 p. m. Sir Jas. Fergusson is a passenger in the *Venetia*.

—The police having, after consultation with the law officers of Government, decided to offer no evidence in the case against Mr. Bristed, Mr. Kemp's assistant, in which he was charged with doing a rash and negligent act under the penal section of the code, and so causing the death of the Chevalier Grondona, Mr. Bristed was formally discharged yesterday.

—The resignation of Mr. T. Bosanquet, acting Collector of Surat, from the Bombay Civil Service, from the 15th May, is notified.

—There was a large gathering of the members of the Elphinstone College Union on Saturday evening at the Cowasjee Jehanghier Buildings, Byculla, to bid farewell to Professor Wordsworth, who goes to Europe early in June next on one year's sick leave.

—Deaths last week, 449.

—*Bombay Gazette*; "A shocking and very painful affair has taken place in the English Hotel, Hornby Row. Yesterday afternoon "Colonel Isaac Austin," a member of Dave Carson's Variety Troupe, known as the American sharpshooter, made an attempt on his life, which but for pompt medical aid, would have ended fatally. Colonel Austin, it is stated, was a man of very abstemious habits, and rarely drank spirits. Yesterday, however, he appears to been prevailed upon to indulge in a little, which seemed to have affected him in a peculiar way. After talking with his friends downstairs, he went up to his room, between 4 and 5 o'clock, and a remark or two made by his wife, acted upon him so, that he suddenly seized a razor, unfortunately lying too conveniently near, and drew it across his throat."

Medical aid was called in, the gash was sewed up, but what will be the issue is yet uncertain.

—A Parsee lad is stated to have drowned himself because his father refused to give him money to go to the Circus!

Selections.

LORD DERBY ON THRIFT.

On Friday the adjourned conference upon thrift took place at the Mansion-house. The Lord Mayor occupied the chair.

Papers were read by Professor Leone Levi on "The Margin for Saving;" by the Rev. R. J. Simpson (paper prepared by Mr. Blanchard Jerrold) on "Thrift among the French Peasantry;" by the Rev. W. L. Blackley on "The necessity for Practical Education in Thrift;" and by Dr. B. W. Richardson on "Thrift in Relation to Food."

Lord Derby, in moving a resolution as to the expediency "of holding an annual conference, at which persons interested in the subject may come together to communicate publicly the results of their experience and observation," said he should imagine that in regard of thrift, as in many other matters, the middle class come out best. Men in high positions were not generally frugal, partly because the necessity was not impressed upon them by the outward circumstances of their lives, partly because a certain external display was supposed to be necessary to the maintenance of social status, and partly also because they were continually surrounded by persons whose interest it was that they should spend freely. In the poorer class frugality was deficient, but from a different set of causes. In the first place, there was sheer ignorance. Next, to a man whose ideas were few, whose work was monotonous, it was more difficult to refuse himself the simple luxuries which for him constituted extravagance than for those differently circumstanced to curtail supefluities. And then the influence of the poor-law had in this matter been injurious. In the endeavour to impress the duty of increased forethought and providence as a matter both of personal and of national obligation, we had a certain amount of prejudice to encounter. Reason and feeling are very decidedly not at one about these matters. Prudence is never popular, partly, I suppose, because "it is its own reward," but chiefly for the reason that while nearly every form of expenditure indulged in by A brings immediate advantage to B. C. and D. the only visible gainers by the frugality of A are his children, who do not know what he has done for them till his death, and perhaps do not thank him then. But the supposed connection between frugality and selfishness is really a mere delusion of the imagination. You praise a man for openhandedness and his liberal way of living—very good things within due bounds. He dies; he leaves a family of daughters or young children with a bare subsistence, or possibly with none, and every relative and friend of his who has put by anything is taxed in consequence to do what he ought to have done for himself. The fact is just this. Some economists may be selfish, but every spendthrift must be so. The man who saves, even if he is selfish in intention, is not so in act. He is doing more good than he possibly means or knows. But the truth is that most men save for others, and not for themselves—for children, for relatives, or, it may be, in order that the burden of supporting their old age may fall on themselves, and not on others. His lordship then proceeded to advocate the establishment of penny banks in workshops, the extension of the limit of deposits in post-office savings banks, and the creation of opportunities for the masses to invest their savings in Government securities, building societies, and so forth. His lordship concluded as follows: We hear a great deal in these days about "national honour." I feel for it as strongly as any one and I only wish we were more sensitive on that point. Pauperism is, to my mind, national dishonour—so is drunkness, so is preventible disease, so is the miserable squalor in which our poorest classes in the large towns live even when they escape the workhouse. These are the most real and formidable enemieswe have to contend against; and depend upon it, if we attack them seriously, we shall have fighting enough at home to last our time (Cheers)

SOCIETY OF BIBLICAL ARCHÆOLOGY.

On the 2nd inst. this Society met at its rooms, the president, Dr. Birch, Keeper of the Oriental Antiquities in the British Museum, in the chair. M. George Bertin read some "Notes on the Assyrian Numerals;" after which Mr. Theophilus G. Pinches of the British Museum, read a paper on "A Cuneiform Tablet Relating to the Capture of Babylon by Cyrus, and the Events which preceded and led to it." This record was introduced as supplementary to the Babylonia cylinder, recently discovered by Mr. Hormuzd Rassam, and translated by Sir H. Rawlinson. It forms part of a collection purchased by the Museum authorities during the latter part of last year. In size it is about 5½in. each way, and originally contained a couple of columns of writing on each side. The inscription, which is very fragmentary, gives a history, in annalistic form, of the reign of a king of Babylon whom Mr. Pinches is disposed to identify with Nabonidus, its last native ruler. The history of the four years from the seventh to the tenth of the series is chronicled in a more or less complete from, and that of the first, second, third, sixth, 11th, and 17th in a fragmentary state. In his first year Nabonidus fought against a king whose name is imperfect, and, having brought the spoils of his country to Babylon, he turned against a chief named Khume. In the mouth Tebet of his second year there was a rising in Hamath, and in his third he went to the mountainous region Ammamanu, probably the clasical Amanus range—to cut down trees. After this there is mention of the Phœnician Sea and of a numerous army. Crossing a gap to the latter half of the sixth year, we first meet Cyrus, who is called King of Ansan, and is fighting with Astyages, King of the Median capital Ecbatana. The army of Astyages, the text says, revolted against him, and sent him to Cyrus, who then enterep Ecbatana and spoiled it. The paragraph of the seventh year refers to Nabonidus, who was in Teva, supposed to have been a Babylonian Windsor, while the king's son—possibly the Biblical Belshazzar—the great men, and the army were in Akkad, or Northern Babylonia. Nabonidus seems to have neglected religious rites and festivals: "The King did not go to Babylon, Nebo did not go Babylon, Bel did not go forth." Peace-offerings, however, were made to some of the gods of Babylon and Borsippa. Of the "eighth year" the date alone is preserved. In the ninth year the King was still luxuriating in Teva, and the army still posted in Akkad. On the 5th of the month Nisan, the King's mother, "who was in the fortress and camp on the Euphrates beyond Sipar," died, and the Crown Prince and the army mourned for her three days. In this year Cyrus crossed the Tigris below Arbela, but the text is too mutilated to instruct us as to the occasion and details of the war. The record of the 10th year is also very fragmentary. From this year nothing of the text is preserved until the 17th and last year of Nabonidus, when the record, save at the beginning, becomes comparatively copious. Mention is made of a revolt of the people of the "Lower Sea," or Mediterranean, and this is evidently the beginning of the end. In vain the King begins to think now of his neglected gods and festivals. In the month Tammuz Cyrus is at Rutum, some distance to the south of Babylon. Already on his marching into Akkad its people had revolted against Nabonidus, and on the 14th of that month Sipar had been taken without fighting. Nabonidus fled, and was captured by Gobryas two days afterwards, when the latter entered Babylon unresisted. On the 3rd of Marchesvan Cyrus himself arrived there, proclaimed peace to the city, and appointed Gobryas and others governors over it. On the 11th of the month Nabonidus died in Akkad, whose people were allowed by Cyrus to mourn for him six days. Meanwhile the conqueror and his son Cambyses conciliated their new subjects by honouring the Babylonian gods. Belshazzar is not named, and even if he be the anonymous son of the king there is no record of his death on the day of Babylon's fall. Nor is there any hint of the city's having been entered by the dried-up bed of the Euphrates.

LENT TO THE LORD.

BY MRS. PENNEFATHER.

"Out yonder in the Köpnicker fields, to the east of Berlin, surrounded by wide gardens and pleasant lawns, there stands a stately building, with high towers and wide-spreading airy wings, the Hospital and Deaconess House of Bethany.

"This Protestant House of Mercy, which is used for nursing the sick and training young women to minister efficiently to the sick bodies and souls of their poor brethren, was one of the earliest erections of that large-hearted king, Frederick. William IV. of Prussia. * * * * It was the 3rd of June, 1853. In the large garden at Bethany, the young shrubs and trees were clad in green, and the elders and other flowering plants were radiant with beauty and sweetness. Some convalescent patients were passing up and down in the pretty grounds, or sitting on the terrace rejoicing in the summer air and sunshine. Just then a carriage swept over the Köpnicker fields, which were at that time almost free from houses. A black stag on a gold ground, and two red trout on a silver shield, decorated the panels. A young lady, whose features were expressive both of character and sweetness, rose suddenly from the back seat, and looked out of the open window; her large eyes sparkled, as they gazed lovingly at the tower with the two bells, and the bright windows of Bethany. Then turning to the two dear aged faces of those sitting opposite to her in the carriage, she exclaimed in a voice of deep emotion, while her eyes filled with tears, and she pressed their hands in hers, "Thank you, thank you, dearest father and mother, for this hour. May God bless us and the poor sick ones in that house!" *

These few words record the entrance of Anna, Countess of Stolberg, on that sphere of loving labour which proved to be her life work. She was one of the many whom Germany has given, from amongst the noblest of her daughters, to tread in the steps of Phœbe of old, and be a willing servant to Christ and His Church.

In very early days she had listened to the stirring words of Gossner and Fliedner, and her young heart had been fired with an earnest longing to devote to some specific work of love, the life and talents with which God had entrusted her. But when, some years later, she was permitted to hear the pleadings of Elizabeth Fry, as she addressed the Royal circle at Berlin, the desire ripened into a purpose that her life should be dedicated to a direct and definite service in Christ's Church. Much, however, had to be learnt, and many years of waiting were to intervene. From the year 1840 to that bright June morning in 1853, through a painful variety of circumstances, and in many a scene of sorrow, she was to pass through the discipline and training of her Father's school.

It was not until 1844 (the same year in which the king laid the first stone of Bethany) that she learnt by the dying bed of a beloved sister, the peace-giving power of those blessed words, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Written on her heart by the teaching of God's Holy Spirit, that text became henceforth the motto of her life and was afterwards engraved upon her tombstone.

Meanwhile Pastor Fliedner's little garden house at Kaiserswerth, developed into the noble institution which has sent forth its hundreds of ministering women to town and country. Following in its steps, and presided over by a deaconess from Kaiserswerth, "Bethany, first opened its doors to the sick and poor on the 10th of October, 1847." Among those present on that memorable occasion, none was more deeply interested than Anna, Countess of Stolberg. But God's time for the accomplishments of her purpose had not yet come, and she was content to "tarry" His "leisure." I waited patiently," to quote her own words, "and in full confidence, for the moment when He would show me, by providential circumstances, that I might speak to my dear parents about it, and sooner than I had hoped, the merciful and faitful Lord heard my petition, and inclined the hearts of my father and mother to give me their cordial approval and blessing."

It may be that in our own land, there are hearts in which some buried longing for a defined path of usefulness, is swelling and increasing as it once did in hers. Let it not be abandoned because the waiting time seems long. Let it not be hastened by unholy impatience, asuming the semblance of zeal for the Lord. The desire for a life of consecrated self-denying ministry is undoubtedly of God, but the ultimate form, or place, or time may be as yet unrevealed. Meanwhile, let present work be done faithfully, "the thing of a day in his day," and one who has been "faithful in that which is least," may be suddenly called to be "faithful in that which is much," to occupy, it may be, the place which has long been seen in the sun-lit distance of hope, but spoken of only to Him who giveth "to every man his work."

Is there any parent who is unwilling to grant the unquenchable desire of a beloved child's heart, to devote time and health and talents to the service of the Redeemer in a lost and suffering world,—to do something more than lead a life of mere social kindliness or innocent amusement? May we say to that parent, beware of putting too severe a strain on the adjusting balance of a young heart's affections. Let not the dutiful submission to an earthly parent, be brought into any needless collision with the lofty yearnings of a spirit that has learnt to follow the Master in His life of self-sacrificing love. It must have been at some cost of feeling that the Hebrew mother (I Sam. i. 28) wrote against the name of her first-born child, "Lent" (or returned, see margin) "to the Lord," for the *lending* implied that he had left his parents' home for ever. But surely she counted it the highest honour of her life, that the God of Abraham had accepted the offering at her hand. And when "all Israel heard" that "the Lord was with Samuel and did let none of his words fall to the ground," there was one heart, we may well believe, more deeply glad and grateful than the rest.

We leave it to our readers to follow out the subject, but as we have seen the noble daughter of a German house, presented by willing parents to serve Christ amongst His suffering poor, we must tell one touching story of a mother in our own land.

A "widow and desolate," she had still two bright young sons who promised to be the stay of her declining years. But God had fulfilled the dearest wish of her heart, and revealed to both her boys the constraining power of the love of Christ. A strong missionary purpose took possession of the mind of her elder son, and the mother who had asked for the conversion of her child to God, accepted the answer. He was soon engaged by one of our Missionary Socieies, and Africa was announced as his destination. For a little while all went well, but ere long the young life succumbed to a climate which had proved fatal to so many, and the sad news had to be conveyed to the widowed mother. It was a sorrowful mission for the officer of the Society who undertook to carry the tidings, and a yet more difficult message was to follow. After some little conversation with the heart-stricken mother, and many words of united prayer and consolation from God's own Book, her friend paused, and taking her hand, he said very solemnly, "And now we want Joseph." The widow buried her face in her hands, and for some minutes they remained in silence, then lifting her streaming eyes to heaven, she repeated the words—

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands myself, my life, my all."

The resolve was made, and the brother went out to fill the vacant place.

Is not the Master saying to both parents and children, "Come, follow Me," and "ye shall have treasure in heaven?"

(*Service for the King.*)

* "Life of Anna, Countess zu Stolberg Wernigerode," translated from the German by D. M. P.

I HAVE noticed that some of the sweetest berries grow on the sharpest thorns.

Miscellany.

—REPORT of the Am. Methodist Mission in Oudh and Rohilcund. Rev. G. H. McGrew, Bareilly:

I could record many striking facts showing how an interest in Christianity is growing among the people; but lack of space forbids. One of the most curious cases is that of an old man living in Bisalpur. Although he had never heard about Christ, eight or ten years ago he began to be troubled about his soul. Two of his sons were servants in Bareilly, and from time to time he came to visit them. In going from the city to cantoments where his sons were employed he had to pass our station Church. He knew no more concerning the building than that it was used for some sort of worship; and he was too timid to make enquiries. But following a sort of blind instinct he was accustomed to ascend the steps before the closed doors, and bowing down upon them to put his face close to the hot bricks. In this posture he would remain for hours at a time. He did not pray in words; for like Moses at Horeb, he knew not the excellent name of Him who was worshipped within. But in his heart was a long-drawn aspiration after light. This singular conduct was repeated at intervals for several years. At last the Light of the world dawned upon his soul and he found peace with God through our Lord Jesus Christ.

The number of students in the Theological Seminary at Bareilly, was 42: of these 7 have graduated.

We aim at uniting evangelistic work with study. Every student is supposed to preach at least once a week in the city bazar or among the villages. Bareilly city is laid off in districts which are assigned to bands of students.

Budaon:

Near Bilsi there is a small village in which several chumars have been haptized and many more seem inclined to Christianity. The bairagis have frequently visited the Mission House and as a body they seem inclined to join us, but being a priestly class of people they find it exceedingly difficult to earn a livelihood after becoming Christians. Before baptism they get their support by preforming religious ceremonies for the chumars and maraos.

Moradabad; Rev. E. W. Parker:

Our *Mohulla work* forms another very important means of spreading the Gospel; it consists in visiting certain places in the city where there are inquirers or friends, and holding open-air meetings in front of some house or shop. There are some ten friendly wards in this city where weekly meetings are held. Many of the layman of our Church aid in this work. Two or three go together and sitting near the house of some friend, they sing a few hymns and when the people gather around they talk, exhort, sing or pray as seems best. This work has proved very successful in two ways. It has given members of our Church work, which interests them and increases their zeal and strength, and it has brought around us many friends and inquirers who will soon be added to the workers.

Amroha; Rev. H. A. Cutting:

In many places the people hoping to obtain deliverance from the sickness offered gifts and sacrifices, to their deities, but the fever still raged. When they saw that among Christians there was little sickness and no worship of the old-time deities they wondered. One of our Local Preachers thus describes a conversation which he heard: "A Hindoo asked the headman of a village, why it was that, although the Hindus spent a great deal of money in offerings and worship the fever did not in the least abate, while the Christians did nothing of the kind and where scarcely sick at all or if they were ill soon recovered. The headman with great earnestness gave this most admirable reply, 'The anger of God rests on you because of idolatry and do you think to please Him again by worshipping images? Never. The Chris-

ains always serve the true and Living God and n sickness and trouble putting their confidence n Him, use proper remedies and so His hand of healing rests upon them.' From that time the people began to have more confidence in the medicine given by the Local Preacher and to cherish greater affection for him."

Rev. J. H. Messmore, Oudh :

WE write our report under protest and in the hope that the day will soon come when Missionaries will have the courage to break through the custom which now demands this annual exhibition of one's doings. It is doubtless a proper thing that the Church which sends out Missionaries should receive some assurance that they are doing the work given them; and if results have been reached it is right to tell it, provided no harm follows. Unfortunately this regular calling for reports becomes a call for results. Our Native preachers complain loudly of the constant pressure brought to bear upon them in regard to producing some tangible result of their work. In the Oudh District Conference they charged home upon the Missionaries the injustice of constantly expecting "fruit" and the disapproval expressed when fruit is not forthcoming. The Missionaries were somewhat surprised over this charge, but subsequent reflection shows that if the superior officer tells his subordinate that fruit is expected the latter will feel very much as the Oudh Native preachers do.

Gonda : There is a marked change in the moral tone of the Christian Community since last year. Some have given up *opium eating*, and others have reduced the quantity by half, and intend by God's grace to leave it off entirely.

Our Sunday-school fete was a very pleasant affair. We listened for hours to the recitation of Scripture, Golden Texts and Topics, Hymns, Catechism, &c. One boy recited intelligently 63 Christian hymns.

Cawnpore :

The Word has been faithfully and earnestly preached during the entire year by the Rev. Joel T. Janvier, and by Benj. Luke, in the bazars and at the bathing ghats. Brother "Joel," is the well-known first Native Assistant of our Indian Mission, who came to Dr. Butler from our Presbyterian brethren a few weeks before the sudden outbreak of the Sepoy Rebellion in 1857, and passed, with his little family, through its terrible scenes unscathed, though sorely pressed, amid danger on every hand. With his young wife by his side and carrying his infant girl in his arms he walked mostly by night, through fields and forests along by-paths, and through judgles, over 300 miles, from Bareily to Allahabad, much of the time in the very thick of the enemy, thirsting for Christian blood. But the Lord brought him safely through, for He had a work for Him to do; and nobly is he doing it. He lives now here in Cawnpore within a very short distance of the same caravanserai in which he concealed his loved ones for a day, while the wretched Nana Sahib was shooting down the poor women and children, within sight, in Sir Hugh Wheeler's entrenchments. That little baby girl is now the wife of a most excellent Christian Native Police officer, and herself the head of a beautiful family of little children. So much from the mention of Brother Joel's name, and its former connection with Cawnpore!

Memorial School; Rev. Dr. Waugh :

One of the most noteworthy and hopeful things connected with this school, is the freedom from vice among the pupils. There are boys from all grades of society, from all parts of the land, and coming from homes where God is not honored, and from other schools where beer-drinking, swearing, fighting and filthy habits are common; and yet none of these deformities of Indian life are discoverable in this school. Many of the boys are earnestly pious, and those who are not thus outspoken Christians, still so far respect themselves, their fellow-pupils and the school as to merit the meed of "good" or "excellent" *conduct*, in the monthly reports sent to their parents.

Kumaon; Rev. P. M. Buck :

THE protracted and wide-spread siege of cholera in the two mountain provinces of Kumaon and Gurhwal during the earlier months of the warm season proved quite a serious obstacle in the prosecution of our work. It began with the Hurdwar *Mela* and it is estimated that fully one third of all the thousands who went thither from these hills were swept away by this disease. Then by the surviving pilgrims it was carried into all parts of the mountains and did not cease its ravages until the rainy season began. The mortality from this visitation as officially reported was 12,256. As a consequence our schools were generally broken up, and our work hindered in various ways. It was a matter of gratitude to us, however, that our Christian community almost entirely escaped this visitation. Only two were attacked and both recovered.

TELEGRAPHIC NEWS.

London, April 16th : Sir Stafford Northcote, Chancellor of the Exchequer, and Lord John Manners, Postmaster-General, are to be created Knights Grand Cross of the Bath.—Lieutenant-General J. W. Armstrong, C.B., Inspector-General of Auxiliary Forces.—The *Daily Telegraph* publishes a paragraph stating that Prince Leopold is to be created Duke of Albany.

Berlin, 16th : The German Parliament has adopted the Army Bill.

St. Petersburg, 16th : A new Russian loan of fifteen millions sterling is announced.

London, 17th : The Empress Eugenie has arrived at Cape Town.—Obitury.—Dr. Kenealy.

St. Petersburg, 17th : Prince Gortschakoff is slightly better.

Constantinople, 17th : The Grand Vizier of Turkey has advised the Sultan to summon the Turkish Parliament under the modified electoral law.

London, 18th : The Queen has returned to Windsor from the Continent.

19th : The *Standard* of this morning publishes a paragraph stating that the Ministry have tendered their resignation, which has been accepted.—The *Times* in a leading article this morning announces that the Right Hon. John Bright is desirous of re-entering the Cabinet.

Paris, 19th : M. Freycinet, Minister for Foreign Affairs, has issued a circular despatch, in which he states that France is not desirous to change the policy of M. Thiers, whilst, however, endeavouring to hasten the strict execution of treaties and the peaceful solution of pending questions.

London, 20th : Mr. Cross, Secretary of State for the Home Department, is to receive the Grand Cross of the Order of the Bath.

St. Petersburg, 20th : The official Russian press publish a Nihilist programme, which declares that the Russian Government being their enemy, the end justifies all means for its overthrow. The publication of this document inaugurates a new method, which the Russian authorities intend pursuing towards the Nihilists.

London, 21st : It is expected that the Queen will summon Lord Hartington to form a new Ministry. Lord Cranbrook, Secretary of State for India, is to receive the Grand Cross of the Star of India.

22nd : The Cabinet has resigned.—It is said that Lord Hartington will decline to form a Cabinet in favour of Mr. Gladstone.—Mr. Montagu Corry is to be raised to the Peerage.—Lord Hartington has been summoned by Her Majesty the Queen.—Mr. Horace G. Walpole, Private Secretary to Lord Cranbrook, is to be made a Companion of the Bath.

PASSENGERS SAILED.

Per P. and O. Str. *Kaisar-i-Hind*, 17 :

For Southampton.—Miss Hume; Mr and Mrs C W P Watts, three children and infant; Mrs Ffennell, Rev W J Ffennell, Mrs W E Neale, child and infant, Mrs Prinsep and infant, Mr and Mrs H G Meakin, Mrs R M Clifford, two children and infant, Mrs Pennycuick and three children, Mrs symons and two infants, Mr W Gilbert, Count Van den Steen, Mrs Pitcher, two children and infant, Mr Alfred Stanton, Dr and Mrs Goldsmith and infant, Mr E S Trafford, Mr and Mrs Keilly and infant, Mr and Mrs Wells, Mr and Mrs Tracy and two children, Mrs Black, child and infant, Mr and Mrs A E Blake, child and infant, Dr and Mrs Fairweather, child and two infants, Mrs Fred Venning, Mr and Mrs D P Masson and infant, Mr J C Hamner, Mr and Mrs W M Lowrence, Mrs H M Crichton and child, Dr and Mrs E Selous, four children, and two infants, Mrs Howard, Mr E Douglas, Mrs Hardwicke Janconeski and child, Colonel W A Baker, Mr W Price, Mrs F R Ditmas, Mr J M Stewart and three boys, Miss Jenner, Major T J Sunderland, Miss Plowden, Mr Henderson, Mrs and Miss Strutt, Miss Mabel Higgins, Mr and Mrs Burkill and two children, Major D G Pitcher, Mrs P Storey and three children, Mrs H Tootell, Mr Buxey, Hon Justice Pinhey, Mr Bolleau, Mr R Anderson, Mr E R Dadachanjee, Mr and Mrs Woodward, three children and infant, Mrs J M Richerdson, Mr John Smith, Mr A Mainwaring, Mr H C Weeks, Mr M J Wilson, Mr Mackenzie, Mr H Hopkins, and Col Thacker, and Misses Thacker.

For Brindisi.—Surg-Major and Mrs E C Benssey, child and infant, Hon S Spankie, Mr and Mrs Lowis and two Misses Lowis, Mr and Mrs Lionel Inglis, Mr Chas F Knyvett, Mr E T Roberts, Mr F G Ashwood, Mr J W Rawlins, Mr A R Daly, Miss Couper, Mr E B Powell, Mr J Down, Mr Peel, Mr H M Plowden, Mr and Mrs Woodburn, Mr Hudson, Mr W Payne, Rev James Sharp, Mr John Payne, and Mr George.

For Venice.—Mr A W Chapman, Mr R G Hardy, Mr H Berger, Mr H Smidt, Mr G Smidt, Capt Charsley-Thomas, Mr and Mrs B Span, Mr T M McFarlan, Col and Mrs Bonus, Surgeon-Major and Mrs G W Jameson, Mr J Crew, Sir Alexander Arbuthnot, Mr H Reid, Mrs G C Ross, Major Sheeby, Surgeon General and Mrs Hunter, Mrs Watson, Mr and Mrs F Blake, Mr Moore, and Mr A P Mandslay.

For Gibraltar.—Mr and Mrs J A de Sintos and Mr J de Silva Campos.

For Malta.—Mr C H Berners.

For Suez.—Mr Nowrojee Pestonjee, Dr Byramjee Nowrojee, and Mr H Hopkins.

For Aden.—Mr Malcolm Purvis, Mr and Mrs McGrath and Miss Stainsburn.

PASSENGERS ARRIVED.

Per P and O Str. *Verona*, 20 :

From Southampton.—Major A Currie, Major Brook's ayah, Mrs Reid, infant and 3 children, Mrs Bryant and infant, Mr and Mrs Pearson infant and child, Capt Wortham, Mr C H Purvis, Mr and Mrs Hillier, Mr J M Robertson, Surg F Burness, Surg G W P Dennys, Surg H C Stuart, Surg A C Thompson, Surg G J Ward, Surg J L Poynder, Surg F C Reeves, Surg J Hoey, Surg A G Collington, Capt F L Archer, Lieut G M Porter, Lieut C S Casey, Lieut A H Hay, Surg J C Marsden, and Mr A H Wellman.

From Brindisi.—Major Brooks, Mr J A French, Capt Davidson, and Mr Spencer Robinson.

From Venice.—Mr J Blackhall, Mr and Mrs B Davis, Mr O Beale, Mr Knox Wright, and Mr. Saunder's ayah.

From Marseilles.—Mr and Mrs Brandt child and Europe female servant, Mons and Madame Brugere, and Mas and Miss Brugere.

Domestic Occurrences.

BIRTH.

LYNN.—at Baroda, on the 19th April 1880 the wife of Captain Arthur, Lynn, H. H. the Gaikwar's Service of a daughter.

MARRIAGES.

McMULLEN—FERN—February 24th, at Kurrachee, at the M. E. Church, by the Rev. Janney, M. A. B. McMullen, P. G. T. D., to Fanny, daughter of the late E. W. Fern, Judge of Ahmedabad.

MAIDMENT—COOPER—April 15th, at the Free Church, Poona, by the Rev J. S. Beaumont, william Remington Maidment, to Emily Annabel, daughter of the late C. Cooper, Esq., Poona.

VINCENT—COLLISS—April 14th, at Buldana, Berars, by the Rev. H. Haden, Robert Peel Vincent, to Miss Alice Mary Ann eldest surviving, daughter of Mr George Angustus Collins, of the Berar Police.

DEATHS.

COPE—April 11th, at Coompta, John Albert Cope, late Engineer, "West's Patent Press Company, aged 52 years.

GODFREY—April 12th, at Ootacamund, William Hayley Godfrey, Colonel, H. M's 17th Bombay N. I, R. L.

DOOLITTLE—April 18th, at Bombay, Frank W. Doolittle, M. D., aged 45, of pyæmia.

NOYES—After a protracted Illness, at her residence, at Neutral Saddle, near Kodikanal, April 16th, Mrs Elizabeth A Noyes wife of the Rev J. T. Noyes of the American Madura Mission, in the 58th year of her age.

LYNN.—at Baroda on the 20th April 1880 the infant daughter of Capt. Arthur Lynn H. H. the Gaikwar's Service.

PRIESTLEY—April 21st, Mrs C. Lina-Pereira, Emmie, wife of Mr Joseph Priestley, aged 37 years, 4 months, and 9 days.

HAWLEY—April 22nd at Colaba of heat apoplexy, William Hawley, of Treacher and Company (Limited), after a short illness.

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